

Our Rights Come from God

The Declaration of Independence is an appeal to God, the author of life and all human rights

REV. JAMES KELLER
Director of the Christophers

LAST year the mayor of a large Eastern city read the Declaration of Independence at a July 4 celebration. In his reading he left out all the references to God as the source of our rights—he skipped over the whole basis for the document!

Too often today in our classrooms, the Declaration of Independence is referred to as if it were only of historical importance.

But the essence of the Declaration is an appeal to God, the Author of life and of all human rights, to justify the rebellion. Thomas Jefferson in his first draft of the Declaration, gave full prominence to God as the source of our rights and equality. But the Congress itself went even farther.

To Jefferson's words they added an appeal to God as, "the Supreme Judge of the World." In the last sentence of Jefferson's draft, Congress added the phrase, "with a firm reliance on divine Providence." This action of our Founding Fathers shows that God and religion are the basis for our government.

Jefferson and the men who approved the Declaration of Independence knew that all men are, "endowed by their Creator with certain inalienable rights." They knew too that if recognition of our dependence on God should ever be stricken from our theory of government, we would have no basis for our liberties.

But are Americans retaining these principles of our founders? Not long ago I received a letter from a state education supervisor. He told me that in his state, "The Declaration of Independence is presented simply as a historical document. The interpretation and philosophy therein would vary with the teacher."

But Thomas Jefferson said that the principles of the Declaration are eternal. This means unchanging and not varying with each teacher. If man's rights are inalienable, their foundation must be unchanging too.

Our country is great because of the unchanging principles found in the Declaration of Independence. We will keep it great only by remembering that these principles are based on belief in an eternal God.

When our Founding Fathers, 180 years ago, drew up and adopted a charter,

now recognized as one of the noblest documents of all times, they based its authority on Almighty God.

In so brief a document, these men might have made but one reference to the Creator. But they wanted to hammer home truths which they feared others might discard, truths which they knew were fundamental to Democracy. Woven into the Declaration are four significant sentences.

1. Note the wording of the first: "When in the course of human events, it becomes necessary for one people to dissolve the political bands, which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them..." Our forefathers might have established their claims on the "Laws of Nature" alone. Instead, they emphasized the fact that the natural law itself depends on God.

2. The second sentence is equally positive: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness..."

3. Toward the end of the document, the Founding Fathers appeal, in their own words, as noted above, "to the Supreme Judge of the world" for the rectitude of their intentions.

4. The Declaration closes with the following statement: "And for the support of this Declaration, with a firm reliance on the protection of divine Providence, we mutually pledge to each other our Lives, our Fortunes, and our sacred Honor."

Evidently, the Fathers of our country felt that they should be most explicit. They were God-fearing men. For them the idea of God had to be integrated with everything if men were not to forget that their rights and liberties came from their Creator.

Those great men sitting in the second Continental Congress in Philadelphia must have had William Penn's warning in mind as they drew up the Declaration: "Those people who are not governed by God will be ruled by tyrants."

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Promotes Spiritual Progress

The Civil Law Reflects God's Law

REV. FRANCIS J. CONNELL

IN the final analysis, the citizens of a nation, the men and women who form the rank and file of the population, determine the stability and happiness of the nation.

Even though the rulers of our country would fail to measure up to the standard of integrity expected of them, our nation would not suffer permanent harm as long as the people are honest and God-fearing. But if the people as a group neglect the virtues of good citizenship, the nation is doomed to decay and death.

A citizen best proves his loyalty by his obedience to the laws of the land. Since those who govern derive their authority from God, the just laws which they pass down are the application of God's law, the expression of God's will for the citizens.

NO credit is due to a person who obeys a law merely because he fears that if he disobeys it, he will be arrested and penalized. His attitude is entirely selfish. He has no realization of the dignity of civil law and its foundation in the law of God.

At times, obedience to the law may cost a citizen considerable effort and self-sacrifice. At times he may not agree with the policies of the law-makers. But unless a law is evidently against a higher law, of God, the citizen must obey. St. Paul even said, "He who resists the authority, resists the ordinance of God."

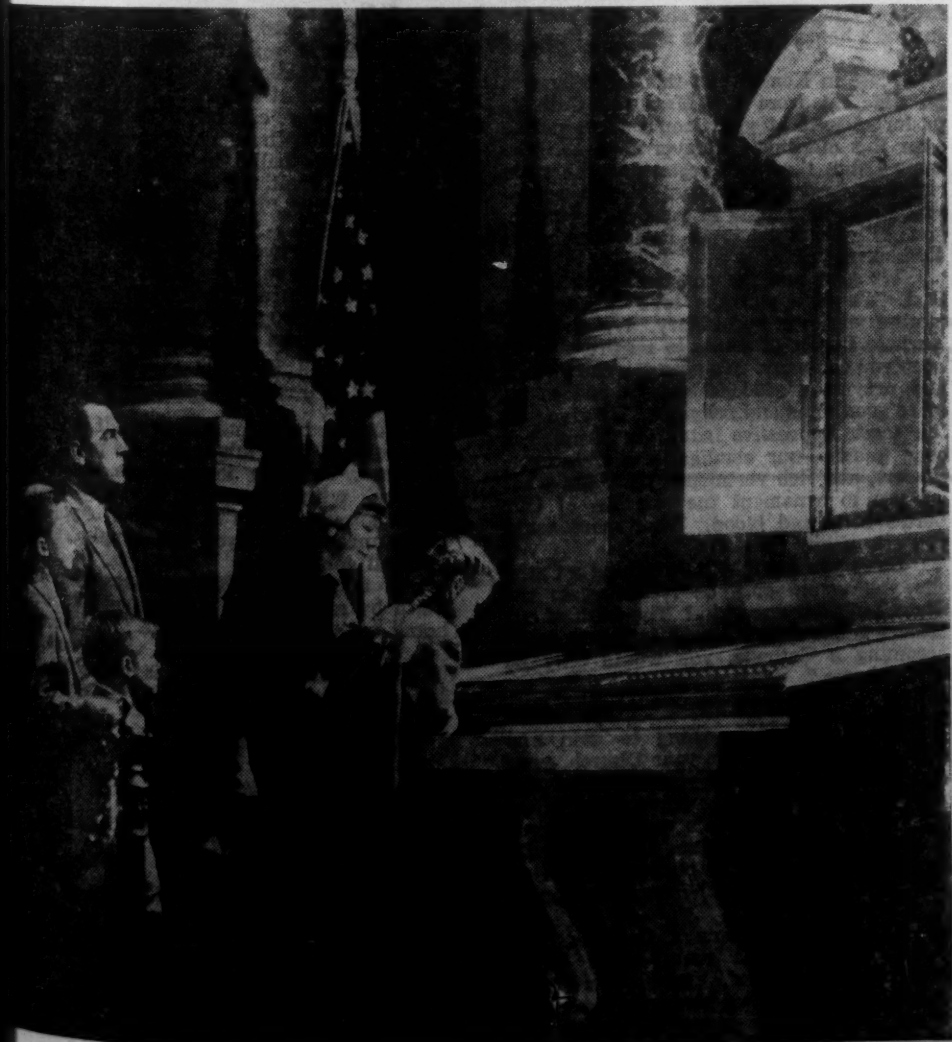
These laws we must obey refer not only to those moral commands which would bind us even if there were no civil legislation: such as laws forbidding theft and murder. We must also obey the laws our national and state legislators impose on us as their own ordinances: such as the laws of taxes, of military service, of prices asked for various commodities.

The loyal citizen cooperates willingly in civil projects for the benefit of the community. He is careful and conscientious in the use of public property such as the government buildings, the streets, the parks, and the books from the city library.

EVERY honest and loyal citizen is conscious that he should contribute to the religious and moral welfare of the United States. When he leads an honest, upright life, fulfilling his obligations toward God and his neighbors, he provides inspiration to his fellow citizens toward the practice of virtue.

In this way, the religious citizen helps to promote the spiritual progress of the nation. This progress is far more important than its material progress.

This family is viewing our nation's most hallowed shrine: the Declaration of Independence, the Constitution and the Bill of Rights, which are enshrined in the Exhibition Hall of the National Archives at Washington, D.C. These youngsters are reading those famous words written 180 years ago: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty, and the pursuit of Happiness..."





GOD LOVE YOU

Most Reverend
Fulton J. Sheen

IN the records of the Church from very early times, the poor were called the "altars of the Church." Hence when a stipend was offered for the Mass, it was to be enough not only for the sustenance of the priest, but also for the poor for whom the priest was bound to care. This may explain the language that St. Paul used to describe the alms which he collected for Jerusalem, and which were to be distributed during the Eucharistic Agape or the Mass—"Because the administration of this office doth not only supply the wants of the saints, but aboundeth also for many Eucharistics to the Lord." In other words, sacrifices to the poor become Divine worship.

Since we who are attached to the Holy Father's Pontifical Society for the Propagation of the Faith want to see the giver spiritualized as well as the pagan who receives, may we suggest that you send a letter to us asking for one Mass; but surround your request for a Mass with a sacrifice for the poor, which will prove that you love them in union with Christ and the Sacrifice of the Cross.

Bring your love of the lepers in Oceania, the hungry in India, the refugees in Hong Kong to the great act of Love in the Mass and many blessings will come to you. For example, send a dollar for a Mass and \$10 or a \$100 for the poor in the Missions, and you will prove that you have sacrificed when you offer the Sacrifice of the Mass. You will then be a kind of priest because you offer something; you will be a kind of Victim because it represents a sacrifice. Making you like Christ who is both priest and victim makes you one with Love and Peace and Joy. Thanks for increasing the sum total of love in the world through a stipend for one Mass surrounded by a charity for the poor of the world.

GOD LOVE YOU to J. J. S. for \$5. "A small offering from my golf associates through me. Their game was off today." . . . to Mr. and Mrs. J. F. "Enclosed please find \$10 for your poor missions and little children. We don't own a car, don't go to shows—Prefer to save for Our Lord's Missions." . . . to M. D. for \$9. "My sister and I are trying to lose weight. Here is 20 cents a pound for what we lost." . . . to Mrs. A. H. "Here is \$17.85, a percentage of all I earn, which I promised the Holy Father's Missions." . . . to F. K. "Each of the players on our baseball team promised to give an offering for the Missions if we won the game. We did and enclosed is \$1.50 for the poor children of some Mission country." . . . to Mrs. L. J. S. "Enclosed is \$5 which I promised your Missions if we had a baby boy after having three girls. A few weeks ago our son was born." . . . to D. and L. R. for \$3. "My brother and I sold 300 empty pop bottles for you. Give the money to the poor children."

MISSION TREASURE HUNT—Look around your house—tucked away in a drawer or a jewelry box you may find a bracelet or a ring you no longer wear—a cufflink or an earring that has lost its mate—gold eye glass frames. The Mission value of such old gold and discarded jewelry can be measured in terms of the food it will buy for starving refugees in Vietnam—the bandages for suffering lepers in India—the school books for African mission children. Send us what you find. We will resell it and the Holy Father's Missions will receive the money. A stray earring may mean a lost soul returns to the Church.

Cut out this column, pin your sacrifice to it, and send it to the Most Rev. Fulton J. Sheen, National Director of the Society for the Propagation of the Faith, 366 Fifth Avenue, New York 1x, N. Y. or your Diocesan Director.

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Editors' Views on Current Events

Right or Wrong

Come On In!

HERE is a question for our non-Catholic readers: Have you ever thought of becoming a Catholic? That's being pretty blunt, but it's a fair question and there's no harm in asking . . .

We Catholics are convinced that our Church is a "natural," that she satisfies the heart, that she can pour her comfort into the deepest chinks and corners of our soul, that she has an answer for our every problem.

Have you ever tried reading up a little on the Catholic Church—from Catholic sources? We have some very readable little works, and you can have them at any Catholic priest's house practically for the asking—or at a Catholic bookshop, or perhaps in the public library: books like Cardinal Gibbons' "Faith of Our Fathers," John A. O'Brien's "Faith of Millions," Karl Adam's "Spirit of Catholicism" and Archbishop Noll's "Father Smith Instructs Jackson."

Or just step inside the door of any Catholic church and you are likely to find a rack with a variety of pamphlets on every subject.

But please don't get the idea that our faith is too complicated, that it involves endless instructions and the reading of fat books. The essentials of our belief are contained in a slender leaflet: the catechism. That defines the limits of our beliefs. One learns, without necessarily memorizing, the little answers to the questions put there. Once the inquirer has understood and accepted everything within those few pages, he is ready for reception into the Church, and he may be sure that nothing will ever be proposed to his belief beyond what he has already learned.

Faith—by which we mean acceptance of these things on God's word—is His gift. No amount of reading can give it to us. We can appreciate the reasoning and understand the theory of Catholic belief, and still be lacking in that complete and whole-hearted dependence on God's word. Faith comes from the asking for it. Faith is not given to the proud man. It comes to those who are not too big to kneel.

If you become a Catholic, you will associate yourself with the largest, most ancient, most powerful religious organization in the world. You will share in the prayers of the Church in this world and in heaven. You will feel a broadening, an expansion of your supernatural horizons.

Wherever you go you will find a Catholic church with its familiar altar, with its friendly statues and pictures, and with the faithful lamp burning to show that you are in God's home, that Jesus is present on the altar.

Mass in Hong Kong this morning was no different from the Mass the Catholic pastor offered at your home town parish altar this morning. It never changes. The same Latin, the same vestments, the same ritual is used everywhere. If you accustom yourself to Mass in your local church, you will be at home in Paris, Berlin, or Melbourne.

We give you the constant presence of God. We give you the love of the best mother you ever had—Mary. We give you a whole family of saints to inspire you, to keep you company. We give you the Masses and prayers of 400,000 priests and many more good nuns and religious. We give you the most impressive ritual mankind has ever known—our candles, music, incense, flowers, and rich vestments, these are what we use to ornament the sacrifice of Our Lord's body and blood. What more could you ask of any religion?

Can't you see that in becoming a Catholic you would only be returning to the Church of your ancestors? The faith of our fathers is the faith of your fathers too. In becoming a Catholic, you would only be "going home."

YOU have everything to gain and nothing to lose. This is your Church, your rightful home, of which you have been deprived through mistaken leadership. These are your sacraments. It is your Mass—your Blessed Mother. The saints, the unity with Catholics in heaven, in purgatory, and on earth. It is all yours. What have you to lose?

Should you become a Catholic, how would your friends react?—You would probably be surprised. The great majority would mind their own business; a minority would comment, but in a polite way, and to express happiness that you had settled your

mind in religious matters; an odious few might try to argue you out of your "superstition."

What about business? If you are a professional man—a physician, lawyer, or teacher—a change in religious affiliation will do no harm as long as you keep on being a good physician, a good lawyer, or a good teacher, in every sense of the term.

Or, you may be a little hesitant about the idea of a change. You are used to the Protestant type of service—hymn, Scripture lesson, anthem, and sermon. You can see some point to Catholic claims, but you are afraid to press the inquiry any farther lest you be convinced and be thrown into bad faith about your present affiliation. To be a Catholic means confession, Mass, and a lot of "strange" practices which can be defended one by one but which, taken together, seem to constitute Roman Catholicism and a well nigh alien land.

But look: First of all, you dare not slight God's truth for expediency. Once your convictions have been upset, you're bound to settle them; you're bound to search out the truth and, having found the truth, you are bound to bring your life into conformity with it. Any other course of action is hypocrisy—"He who hears you hears me," says Our Lord; "and he who rejects you, rejects me."—You are safe as long as you are convinced that Christ is speaking to the world through the ministry of your own denomination. But once you begin to wonder about that, then you are seriously bound before God to learn just who it is you are hearing and rejecting.

Secondly: It is not nearly so hard becoming a Catholic as you imagine. Last year exactly 139,333 adults in the U.S. alone made the change after mature consideration. Remember Avery Dulles, Alec Guinness, Heywood Broun and Knute Rockne; G. K. Chesterton, Ronald Knox, Gretta Palmer, Rabbi Zolli—these are only a few of the people who came in with a flash of publicity. There was many a small shopkeeper received, and many a plumber, molder, and day-laborer. We do not get 139,333 intellectuals in one year nor 139,333 illiterates either. That total is a fair cross-section of presentday America—all of them men and women who took the plunge you are now contemplating. They lost nothing and gained everything.

Thirdly: You have "Catholic blood" in you. Your ancestors were Catholics. They must have been. There were no Protestants before 1517. Someone made the change once in your family, so that no one has grounds for talking about his "traditional Protestantism."

HOW does one become a Catholic? Do we lead a man up and introduce him to the congregation in the middle of Sunday services? Not at all! A convert is received privately after careful instruction. First, he takes an oath rejecting previous errors and swearing belief in the Catholic creed. Then he is baptized conditionally; that is, the priest says, "If thou art not baptized, I baptize thee . . ." No one need be there except one or two witnesses.

All you have to do is get in touch with a priest or join an inquiry class. You can do either through a Catholic friend by having him make an appointment for you or introduce you to some priest; or, better, you can telephone, or rap at the rectory door yourself.

You need not commit yourself in taking instructions. You might tell the priest that you just want to know more about his Church, without saying anything at all about joining. Then at the end, if you remain unconvinced, you can simply retreat with all good grace.

It is also possible to investigate our Faith by mail, in the privacy of your own home. A short, yet complete and interesting course of instructions, which can be fitted into the busiest life, is yours for the asking. If this is more to your liking, write to:

Rev. Lesser Fallon
7800 Kenrick Road,
St. Louis, Missouri
or to
The Catholic Information Society
214 West 31st Street
New York 1, N.Y.

One last word: Pray! Pray in this fashion: "God, that I may see the truth and have the strength to accept it!"—"God, grant that I may see the Catholic Church as you see it." Stop in as you are passing your next Catholic church. It will be open. Make it the occasion of a prayer for religious truth.—Rev. Richard Ginder

To Talk of Many Things...

A Trip Back Home

DALE FRANCIS

THIS is being written while we're waiting for the boat that will take us back to Cuba and San Miguel after a few weeks in the United States. So this column will be a collection of random impressions about a return home.

The quiet was the first thing we noticed. In Cuba the traffic is colorfully accompanied by horns of various sounds and they are used constantly. Back home there was a kind of an ominous whir in traffic that reminded me of the hissing of a snake.

We drove through Miami Beach at night on our way north and I was reminded of Chesterton's remark on viewing the Broadway lights, "What a wonderful thing this must be for anyone unable to read."

Our first stop overnight was at Hollywood, Florida, and the next morning this was the city that gave us our first view of our country on our return. As I drove down the broad boulevard that goes through the center of this city, I felt like singing how beautiful and wonderful this country of ours really is.

We had to return to North Carolina to close the center, The Sign of the Cross. It was losing money and the men who were serving as advisors in the running of it while we were away, said that there was no alternative. So, since all our worldly possessions were there, we had to return to dispose of them.

This center was a quixotic adventure from the beginning. A Catholic center on the main street of the least Catholic major city in the U.S.A. has value as an information center but poor possibilities of financial success.

I was sort of berating myself one day, saying that if I'd been a better businessman it would have done better and Barbara said, "If you'd been a better businessman, you wouldn't have started it here at all." That's true and I don't regret for a moment having started it and just remembering how many good Catholics there are now who were not Catholics at all the first time they came to the center is reward enough.

HAPPILY, though, the work isn't going to end in Charlotte. The enterprise I had was heavy with debt and other obligations. So I took away the debts and the owner of the building was kind enough to release us from our lease. But The Sign of the Cross had a place in the community and that shouldn't be lost. So a group of young men in the city are already planning to open a center soon.

The radio program, in which non-Catholics phone in to ask questions about the Church, was the most successful of all The Sign of the Cross projects. Father Robert Wilken, a Franciscan priest now in Charlotte and an outstanding man, has taken it over and is doing better than I was able to do.

So really the work is carrying on, which should be good news to the many friends of ours who have helped us. Incidentally, within the next month the last of the thank you letters to those who have helped us should be in the mail. And our mailing list, those people who got our bulletins and sometimes bought books from us, is going to another center.

A Vincentian, Father William Mason, stopped by our center a year ago to talk over his plans for a similar center. He opened in what was once a notorious dive, The Silver Slipper, in what has been called the wickedest city in America, Phenix City, Alabama. His center is called, "St. Patrick's Center," and the wickedest city has considerably cleaned itself up. Helped by the business from the GIs at Fort Benning across the river, Father Mason is making the center both an apostolic and a financial success.

Closing the center was a hectic experience and when all was done, our total worldly possessions were packed into our car—except for a library of several hundred books that went into storage, awaiting our return to the U.S. and the place, which is unknown, where we'll settle down.

THE car was being packed one day and a large box of sheets was sitting outside the car when a garbage truck came by, decided the box contained trash and took it away. I put in a quick call to the garbage department, learned it was truck No. 76 and got its route so I could trace it down. Barbara and the children hopped in the car and went with me on the search for Garbage Truck No. 76. While we were searching I saw a fellow cleaning the sidewalk in front of a house and I figured he might have noticed if the truck had already passed his way. He didn't look exactly quick witted. I pulled up alongside of him and asked, "Has Garbage Truck Number 76 gone by here?" He looked at me a long time, as though trying to decide which of us was unbalanced, then he said, "I don't know things like that," turned and went back to his sweeping. We found it eventually, the sheets intact.

The North Carolina Catholic Laymen's Association held its annual convention while we were there, the tenth in its history, and since I arranged the first one and had attended most since, I went to this one. Again I was reminded of how important the participation of men in the Church in this country is.

Among those participating were Frank McGuire, who coached the University of North Carolina basketball team, and Buck Freeman, who coached Frank at St. John's and now is Frank's assistant. These men, both good Catholics and both active in lay work, are bound to have an influence on the young people they meet.



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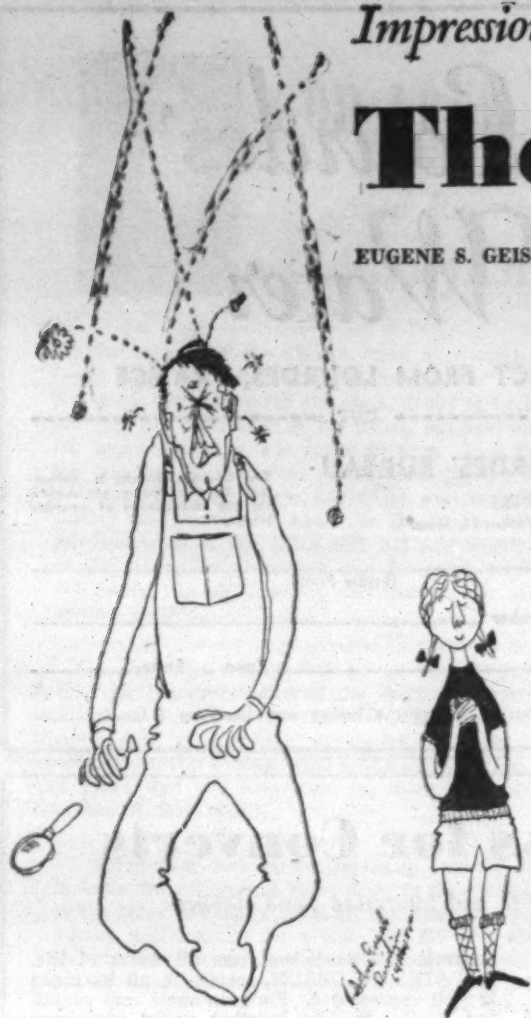
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Impressions of a Father

The Power of Prayer

EUGENE S. GEISSLER



AT the breakfast table this morning Kathleen, the oldest, was complaining lightly about Sheila's keeping her awake by talking in bed beyond nine o'clock last night.

Sheila is seven years old and always quick with an answer.

"I was saying my rosary," said Sheila in self-defense.

Father was inclined, with some reservations, to believe her because she shares with her sisters a mental attitude toward prayer and sacred things that is amazing and delightful.

It is difficult to imagine the reality of it without the influence of the Sisters at school, and of course in a large family, the influence of the children upon each other. Father, at any rate, would not risk taking credit for anything more than some props.

He could, however, quote countless examples of what he means—shrines, cribs, crosses and altars of a hundred different varieties; at least a million penciled and crayoned drawings of religious subjects; pilgrimages, plays and pantomimes—but in this case he wants merely to mention a make-believe cemetery in the backyard which captivated the two to four year olds and engrossed the five to nine year olds for the bigger part of a mid-summer week.

The biggest cross was made of two by fours and the smallest of two pieces of straw. There were mounds of various sizes and the border of the whole thing was a kind of hedge made of

stone and pebble. What did they bury? Various things: kernels of corn, some of which are growing this very day; a "callipitter" killed with an assist from the two year old; crickets and grasshoppers; and the prize, an errant mole which the mother-cat had killed and found too furry to eat, returned thus to the earth from which it strayed. These things were not only buried with pomp and ceremony but whenever things got dull were dug up and buried again.

This example has nothing to do directly with the power of prayer; it is merely suggestive of a certain religious mentality into which the prayer part of this story fits. There are things that go deeper, and even the children know when they are not playing, but really praying. They pray seriously in a very easy manner, almost as easy as they play, but it isn't play.

So the car won't start this morning! Now any practical man knows that this is a matter of mechanics and that it isn't—well—quite fair to pray. It is also unscientific, maybe even a little presumptuous. After having run down the battery to where the starter growls and things are not better but worse, father tries it "just once more." It goes.

"I said a prayer," says Sheila from the back seat.

"I did too," says Molly. And so all the younger ones.

That the family (Continued on next page)

Courting Trouble in Marriage

Marital Dictatorships

JOHN J. KANE



MODERN woman has been called "the lost sex" by a female psychiatrist, who claims that women's efforts to usurp the male role have resulted in a Pyrrhic victory. Women have lost more than they have gained. Among typical female conquests in recent years are the debatable "rights" to wear trousers on the streets, to drink at public bars in most states, to compete with men in almost all occupations and within the family to challenge or overthrow the traditional position of the husband as head of the family.

A family sociologist says that middle class American families are becoming matriarchal, i.e., about halfway to a matriarchy. Casual observation seems to bear this out, but careful analysis reveals that within the home there are two causes of marital dictatorships by women. In some cases women have not usurped men's rights. They have rather assumed through necessity certain obligations which some men have abrogated. Since every duty carries with it a corresponding right, women have been forced to assume the rights along with the duties. In other cases, of course, the king has not abdicated; he has been deposed by the queen. (The first case will be discussed in a later article, *Psychic Desertion*.)

A dictatorship is one man rule or one woman rule. It may be benign or despotic. It may be obvious or concealed. It may be gained and held by sheer force or by subtle manipulation. Either type or either method has serious consequences for the family. It is the end of cooperative enterprise which is one of the real bonds of family life. It reduces the other spouse and all the children to dependent, cringing, spineless individuals. Mrs. Strong was such a dictator.

FRANK Strong, the husband of Mrs. Strong, as he was eventually and invariably referred to, belied his name. Physically, he was tall, but skinny and weak. His wife was both tall and robust. She had the appearance and temperament of the mythi-

cal Amazon. In the beginning Frank attempted to take seriously his responsibility as head of the family. His wife soon disabused him of this notion. During the first year they argued continuously, he, of course, unsuccessfully. She could and did shout him down. It was believed that she could even throw him down physically but actual proof that this ever happened was not discovered. Perhaps it was never necessary for her to do so.

Mrs. Strong rigidly controlled the purse strings and Frank accounted for every penny to her. She bought his clothes, selected his friends, made his decisions. As the children arrived each was reared in and controlled by this matriarchy. Frank took to drink and eventually escaped into alcoholism. His son eventually married a living prototype of his mother and now is a vacillating, indecisive individual almost as frequently unemployed as he is intoxicated.

Frank's daughter never married. First, she could never make up her mind and for once mother refused to do so for her. Anyway, mother believed that one child should remain with her now that her husband was dead. She needed someone to love.

Mrs. Strong was not altogether a bad sort of person. She worked very hard to care for the physical needs of her husband and children. She even worked outside the home to supplement the family income when necessary. She literally gave her husband and children everything but the right to do something or decide something for themselves. One can even pity Mrs. Strong for she too was a victim of the fad of feminism.

She believed so strongly in women's rights that she lost all of her womanly privileges. For instance, she lost the love of her husband and never achieved anything but a formidable respect from her children. She never permitted her son and daughter to mature yet in later years was distressed by their immature behavior.

IF Mrs. Strong is unique, it is only in a matter of degrees. Not a few women today suffer from this "will to power." They prefer to be the head of the home rather than the heart of the home. When they reject St. Paul's admonition, "Wives be obedient to your husbands," their husbands reject the command to love their wives as Christ loves the Church. The result is not a headless tyranny but a heartless one. The caricature of Mr. Milquetoast is multiplied in contemporary life. It is a pathetic status which weak men meekly accept but which strong men escape through family break-up or by plunging fully into the world of business, sports or sometimes less licit enterprises.

Women who behave this way are women who hate. They hate their roles of wife and mother, members of their own sex, the opposite sex and themselves. Part of it is due to modern society which holds motherhood in such little esteem that it tries to compensate by pausing once a year in maudlin and sickly sentimentality which passes as reverence for motherhood. Everyone wants to believe what he or she does is important. These women have been led to believe that the roles of wife and mother are very minor roles and consequently unimportant.

This attitude, perhaps as much as any other factor, was most important in the birth control movement in the United States. But the basic roles of spouses and parents have been defined by God. Such aspects cannot be altered by the individual without serious psychic harm to the personality. The inevitable insecurity of such women drives them into becoming dictators. In this way they temporarily deceive themselves that they have power and hence security. But the security is never really achieved and so they must constantly exert more and more power to regain it. Such women are truly the lost sex.

WITHIN the last ten years certain changes have been occurring

in the American family. Post war college graduates have been marrying earlier and having more children in five or six years of married life than their pre-war counterparts had in fifteen or twenty. These young women have apparently rediscovered the real roles of wife and mother. It is, of course, not true of all of them for at the same time the divorce rate reached its peak. But it is true of most. Furthermore, these families are pretty much democratic families.

A democratic family is not one in which the husband and father cannot be the head of the family. Quite the contrary. There is no democracy in the world which does not have a head. Must the democratic family be an exception? A democracy is a type of government in which people are ruled by their own consent. Here is the clue to the democratic family.

The husband rules, first because it is his role and his right to do so, and as a result his obligations become clear and serious.

Second, the wife's sense of security is increased to the extent she consents to her husband's rights and he assumes his obligations. Ironically enough, perhaps, there is a close association here. The woman who usurps her husband's authority, loses her own sense of security and deprives her husband of his sense of obligation. The result is chaos in family life, which might adopt as its motto: No time for female sergeants.

Jesus Feeds the Crowd

C. A. BOUMAN

GOD's Providence is entirely different from ours. It has a far wider scope than the petty cares of men, for it has not only the future in view as we are used to see it, but eternity itself. The rhythm of God's Providence is that of a wisdom we often fail to understand, because it is the wisdom of an infinite mercy and justice — of both mercy and justice, which we never shall be able to see together as the two aspects of the one indivisible blessed will of God.

At the same time, however, Divine Providence is far more detailed than ours. It takes care of the small sparrow on the roof of our house and of the tiniest flower in the meadow. If we should hesitate to believe that Providence goes as far as that, we only have to listen carefully to the Gospel which is read to us on the sixth Sunday after Pentecost.

For three days already, four thousand people are following Christ in the wilderness. The apostles do not know what to do, for on the afternoon of the third day their whole provision consists of no more than seven loaves of bread and a few little fishes. If the four thousand return to their homes without having something to eat, they will faint on the way. Many of them have to go quite a distance, tells the evangelist. Our Lord has compassion on them. He simply asks the crowd to sit down on the ground, and according to pious Jewish custom, blesses the food with a prayer of thanksgiving. And behold, all are satisfied.

St. Mark tells us the story in the straightforward way which is characteristic of the Gospels. He does not lose himself in exclamations. Very matter-of-factly, he finishes his report by stating that at the end of the meal seven baskets, no more and no less, were filled with the pieces of bread which were left. It is like the account of a shopkeeper. St. Mark leaves it to us to meditate upon the depth of love which induced Our Lord to show the ways of Providence in this miracle.

It is no wonder that, at a very early date already, the Christians considered the multiplication of bread and fishes as a most expressive sign of the grace given us in Christ. The biblical scene was repeatedly depicted on the walls of the catacombs. It might seem strange that at a time when Christians were harassed by bloody persecutions, they expressed their belief in God's never failing help by a sign denoting a miracle in the material order. This only shows that they had an unshakable confidence in Providence. They were thoroughly convinced that, although the profound meaning of God's plan was kept from them, "all things work together unto good for those who, according to His purpose, are saints through His call" (Rom. 8:28).

THE real reason, however, why they had a predilection for the story of the multiplication of the bread was that it reminded them of the spiritual bread which is Jesus Christ. The food which satisfied the thousands in the desert is the symbol of the overflowing riches we receive through and in our Savior. His grace is the heavenly bread, which is our strength, the pawn of immortality.

It is not altogether certain that from the very beginning the Christians brought the motif of today's Gospel into contact with the mystery of the Holy Eucharist. But the relation between the two was stressed very soon, in the same way as the miracle of the life-giving water from the rock of Moses was seen as a symbol of baptism.

Indeed, the meal of the four thousand in the wilderness and the meal of the Holy Sacrifice are very much alike. Also the heavenly bread on the altar will always be sufficient, however many there come to partake of it. When Our Lord gave it for the first time to His apostles He hallowed it by reciting a prayer, resembling the one He spoke in the desert, a blessing which was at the same time a thanksgiving. It is on this prayer that the Canon of the Mass has been modelled; even the name of the "eucharist" is derived from it, for "eucharist" is the Greek word for "thanksgiving."

In one respect, however, the food we receive is far more important than the miraculous bread the four thousand received in the desert. Their meal was only a symbol

of grace. The food we eat is not only a sign, it is also grace itself. By receiving it, we are united to our Savior; He comes to us with the fullness of His heavenly gifts.

This is the center of grace, the greatest work of God's Providence. We shall never be able to understand all it implies. But today's Gospel may help us to come somewhat nearer to it and, above all, induce us to praise and thank God for the miracle of His Love in the Holy Eucharist.

The Power of Prayer

(Continued from page 4) runs partly on prayer is not just a joke with Sheila. It would be nice to have a new car, but it might not be needed with Sheila around.

Then there was the time when father having lost a small gear in a ten-acre field off another old machine (manure spreader, that is), he gave up the hunt, went home, and in one last desperate effort and new approach solicited prayers from Sheila and the rest. This situation was a little different; a man might honorably ask St. Anthony to guide his steps in the right direction.

Sheila never doubted for a moment that father would walk back into that ten-acre haystack and pick up that lost needle. This he promptly did.

Father was relating to Mother that it was only by luck he finally found the short in the electric fence. He had made the round of the whole thing and came into the house for a cup of coffee and some cheering up before trying it again. He had gone out a second time and having retraced more carefully about a fourth of the distance, Joe Bagiackas, a neighbor, came up and literally put his finger on the defective spot.

"I said a prayer," said Sheila from the other room, without even looking up from her 179th crayon sketch of the Blessed Mother (and she only seven with her most productive years still ahead of her).

Just one more story, though there are more. Having to go to Chicago early the following morning for a Fides meeting, father decided to roll the field of mown hay in the dew of the evening before. Again it is an old machine, a converted horse-drawn side rake (with a driver's seat on it) pulled now by a tractor.

Through the whole of the twilight hour the children have been taking turns on the seat. As the beginning of night brings a touch of dampness, father suggests with each turn that this will now be the last round for this one, and then that one, until there are left only Sheila and Sarah, the smaller ones having crept home the short distance to the house just ahead of the creeping darkness.

FATHER tries the lights on the tractor and while the front ones work the back one which should shine on the machine and watch the work, doesn't. Peter, the boy, must have been here! Father tries a round without it, but it's no good; that old hay roller needs watching and so do Sarah and Sheila, still taking turns in the dark. Father fumbles through his pockets once more and from way down out of the seams comes up with a screw. No screw driver, of course, but it fits, not only that, but suddenly just enough solid contact to make the light go on.

"I said a prayer," says Sheila.

"I did too," says Sarah.

Then father remembers how, in the basement last Monday on the verge of tossing that screw aside, he had half-consciously put it into his pocket instead.

Up on the tractor again, he sees, looking back, the happy and trusting faces of two children huddled against each other and against the chill, one on each side of the old spring seat. The side rake rolls the dew-damp hay quietly now. Windrows lie beyond where the light pierces, but other than that there is darkness.

Father recalls the story of the man who, playing croquet in half-darkness and making three perfect shots in a row, suddenly drops his mallet and runs into the house to get away from the devil.

But for the short length of this precious moment, father knew that there could be no devil here—but only the guardian angels of two little ones.

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Patroness of
THE BLIND AND AFFLICTED

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WHO
is St. Jude?

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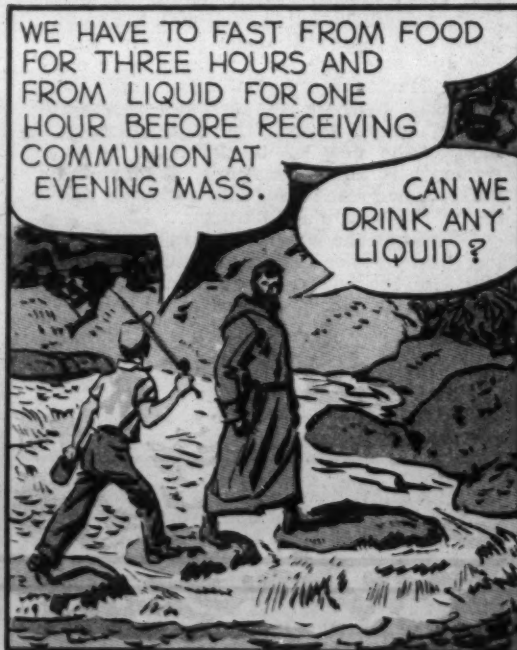
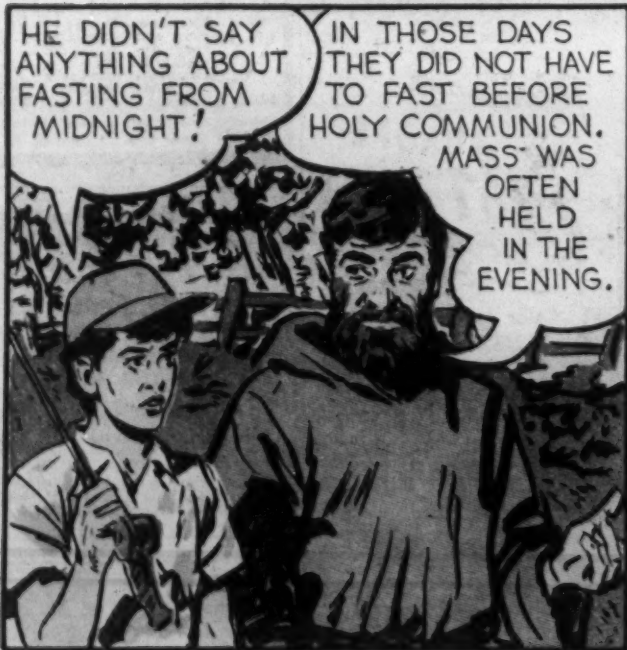
BROTHER MICHAEL'S Magic

by Father Demetrius Manousos, O.F.M., Cap.

Artist: Addison Burbank



AFTER PAUL RECOVERED FROM HIS STONING, YOU STAYED MORE THAN A YEAR IN DERBE. ONE DAY YOU WERE PREPARING SOME YOUNG PEOPLE FOR THEIR FIRST HOLY COMMUNION...



NEXT WEEK: THE STRANGER.

Tom Casey by Bill Hackney

Artist Rick Hackney



ROGER

THEES MORNING, AMIGOS, I WEEEL TAKE YOU TO THE SHOP OF MY FATHER. MY FATHER MAKES THE BES' SOMBREROS EEN ALL MEXICO.



PAPA, THESE ARE SOM' FREN'S FROM THE UNITED STATES.



PANCHO TELLS ME YOU MAKE THE FINEST SOMBREROS. MAY WE SEE SOME OF THEM?

ALAS, SENOR, I AM AFRAID EET EES EEMPOSSIBLE.



YOU SEE, SENOR, ALL THE SOMBREROS I MAKE I SEND TO NEW YORK. THEY SELL FOR A VERY BIG PRICE THERE.

YOU MEAN YOU HAVEN'T A SINGLE ONE LEFT HERE?



NO, SENOR. BUT WE HAVE SOME VERY FINE EEMPORTED MODELS HERE FROM NEW JERSEY.



WHY IS IT I HAVE TO COME ALL THE WAY TO MEXICO TO BUY A HAT MADE IN NEW JERSEY?

SENOR, I THEENK EET HAS SOMETHING TO DO WITH THE MONROE DOCTRINE, BUT I DON' HAVE A VERY GOOD EAR FOR ECONOMEES.





Father Albert Nevins, M.M., Editor

This Week in the Bible

Daniel in the Lions' Den

DANIEL and his three companions had received three years of fine schooling and had found positions at the royal court. It was not long before Daniel attracted the attention of the king.

Nabuchodonosor had a strange dream which terrified him. None of the king's wise men could interpret its meaning. Finally, the king sent for Daniel to whom God had revealed the meaning of this dream. Daniel interpreted it for the king and, in gratitude, he raised Daniel to be governor over Babylon and gave him many gifts.

After the death of Nabuchodonosor, his grandson, Baltassar, ascended the throne. The new empire was ruled by one hundred and twenty governors under the guidance of three princes or presidents. Daniel was chosen to be one of the three and because of this, jealousy arose among his associates. Through Daniel, the king came to understand that the gods he worshipped were false. The Babylonians seeing that the king had destroyed their gods, threatened him saying that he had become a Jew. They wished the king to give them Daniel or else they would destroy him and his house.

Chat of the Week

'L' is for Laity

FATHER RAY GRIBBIN

Have you ever been to a new city—one that you had never seen before? Well, if you have I'll bet that you looked real hard at the buildings. And I'll also bet that the buildings you remember are the ones you saw at night. More than that, I'll say that the thing you remember most of all is the tops of the buildings.

Why do I say this? Because the tops of many buildings are lighted at night, and the lights catch our eye. That is what we remember.

But, you know, there never was a building that was just a top, hanging in air. All of the tops rest on the bigger part of the buildings. And it is this bigger part that makes the building like a great mountain rising into the sky. The top, middle, and bottom all make just one building.

So, when we go to look at a building we must study the whole thing, from bottom to top and back again.

The same thing is true when we look at the Church—our Church. If we do not study all of it, then we do not really know what it is.

The trouble is that when some people look at the Church they look only at the top. They notice the pope, the cardinals, the bishops and the priests. These they remember. And they forget the great body of the Church that we call the laity.

But, just as a building is all one from top to bottom, so the Church is all one. The Church is built of people—

The king loved Daniel very much, but there was little that he could do. He gave Daniel up to the fury of the people. They immediately threw him into a den of lions. Daniel preferred to be in the lions' den rather than compromise his faith. However, through God's protection, Daniel remained unharmed! Seven days later, the king came to mourn Daniel. To his great surprise, he found Daniel yet alive. In a loud voice the king cried, "Great art Thou, O Lord, the God of Daniel!"

The king removed Daniel from the lions' den and threw in those that had wished the prophet's death. The lions devoured them in a moment.

Daniel was the last of the four major prophets. Through his prophecy in the Book of Daniel, he wishes to show us the conflict between the ways of God and the ways of the world.

With God's help, Daniel gained the king's favor through his knowledge and wisdom. He shows us, too, that despite the wars of kingdoms of the world against the kingdom of God, it is God's kingdom that always triumphs.

millions and millions of people. All of these people have the same job. And that job is to become holy and help make other people holy.

Some of the people have special power from Our Lord to help others. These people are, of course, the priests and bishops. But even priests and bishops must first be a part of the laity. They must first be baptized to become a part of the great family of Our Lord.

So the work that Our Lord gave the whole Church to do is the work of everyone—bishops, priests, and laity. Lay men and women (the laity) are as much a part of the Church as bishops and priests. And the work of the laity is just as important to the salvation of the world.



A Morning Prayer

GOOD day, my Guardian Angel,
The night is past and gone,
Thou hast watched beside me
At midnight as at dawn.

The day is now before me,
And as it glides away
Help me well to make it
A good and holy day.

Book of the Week

Picture Dictionary

NO CHILDREN'S library will be complete without Ruth Hannon's fine book **A CATHOLIC CHILD'S PICTURE DICTIONARY**.

Children so often have questions about words of a religious nature and Miss Hannon's book not only interprets words, but also illustrates them.

The word meanings will be easily remembered by children for their interesting religious definitions and by the lovely illustrations in color done by Ted Chaiko.

The alphabet is printed in blue letters down the margin of each page, with an outstanding red letter indicating the letter that the words begin with.

Children will find it easy to use and will enjoy building their vocabularies.

The book can be obtained either paperbound (\$1.50) or clothbound (\$2.75) at any religious goods store. It is another excellent Catechetical Guild production.

This Week's Score

Cut this out and paste it in a special notebook. Before going to bed, check off the duties done. Can you make 100% this week?

	Family	Chores	Homework	Rosary	Evening	Morning
Sun.						
Mon.						
Tues.						
Wed.						
Thur.						
Fri.						
Sat.						

Poem of the Week

SUPPOSE

HOW dreary would the meadows be
In the pleasant summer light,
Suppose there wasn't a bird to sing,
And suppose the grass was white!

And dreary would the garden be
With all its flowery trees,
Suppose there were no butterflies,
And suppose there were no bees.

And what would all the beauty be,
And what the song that cheers,
Suppose we hadn't any eyes,
And suppose we hadn't ears?

For though the grass were gay and green,
And song-birds filled the glen,
And the air were purple with butterflies,
What good would they do, then?

Ah, think of it, my little friends,
And when some pleasure flies,
Why, let it go, and still be glad
That you have your ears and eyes.

—Alice Cary

Quote of the Week

"CHANGING one thing for the better is worth more than proving a thousand things are wrong."
—Anonymous

Builders of America

Father Sorin

ALMOST all of us have heard of the great football team of Notre Dame! Located near South Bend, Indiana, Notre Dame is a Catholic university for men and was founded by Father Edward Sorin.

Father Sorin was born near Laval, France, in 1814. While at the diocesan seminary, he became outstanding for his fine ability and good example.

Shortly after Father Sorin was ordained, his superiors selected him to establish the Congregation of the Holy Cross in what was considered at that time to be a remote area of the United States—Indiana.

He arrived in New York in the autumn of 1841 and set out for Indiana. In the winter of 1843, Father Sorin began the foundation of Notre Dame. This humble Indian missionary station developed into one of the largest religious and educational institutions in the New World.

Father Sorin's zeal and co-operation is also responsible for many other fine colleges. The founding of the Congregation of the Sisters of the Holy Cross is considered to be one of Father Sorin's most important services to religion.

During the Civil War these Sisters were able to give a number of nurses to care for the sick and wounded soldiers. Many of the priests of this order served



Saint of the Week

St. Philomena

JULY 5th is the feast day of St. Philomena who was a Roman martyr.

During the search for graves of Roman martyrs in the Catacomb of Priscilla, a tomb was discovered and opened.

The remains were those of a young maiden and on the earthen slabs closing the grave was written the name "Filumena."

The relics of this saint were taken to the church of Mugnano near Naples, Italy. St. Philomena granted many favors in answer to prayers said before her relics. Devotion to her spread rapidly.

St. Philomena is the patron saint of the sick.

JESUS left the imprint of His face upon Veronica's towel. Still more important is it for us to have the imprint of Christ's likeness upon our minds and hearts that we may grow into His image and thus mirror something of His holiness.—Rev. John A. O'Brien.

as chaplains at the front. Father Sorin's foresight was thanked for this.

He was elected superior-general of his order in 1868 and remained in this office until his death which came on the eve of All Saints' Day in November of 1893.

Puzzle of the Week

How many synonyms do you know? See how well you can solve this puzzle:

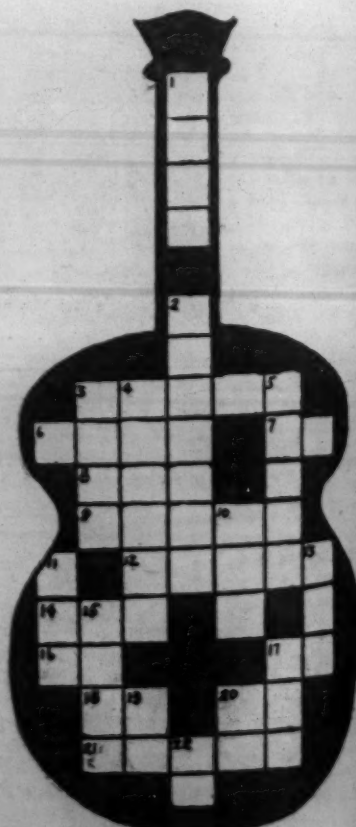
ACROSS

- Looks
- Concern
- Musical Note
- Umpire (abr.)
- Flower
- Part of Body (Pl.)
- Item
- Father
- Article
- Preposition
- Like
- Hate

DOWN

- Blessed Virgin
- Part of a Church
- One of the Apostles
- Regal Fur
- Loose
- Perform
- Uppermost Part
- Transgress
- To Fasten
- Tree
- Negative Reply
- Near
- Paid Notice (abr.)

Look for the answers next week.



Father Conroy Talking

To Parents — About
St. Mary Goretti



OSV

TODAY, July 1st, is the first day of the annual FIGHTING 69th Novena to St. Mary Goretti, modern patroness of purity. As most of you know, the feast day of this little saint falls on July 9th.

This year approximately 300,000 Catholic teenaged youth will make the Novena which has popularly become known as "Operation Vacation." It is spearheaded by members of the FIGHTING 69th, whose patroness is St. Mary Goretti. Thus, devotion to this little saint has now arrived at the stage where it can be called a major spiritual force in the lives of our nation's Catholic youth. This year for the first time the NCWC's Youth Department under the direction of Msgr. Schieder is officially sponsoring the Novena and thereby recognizing the importance of this comparatively new devotion in the field of youth activities. And the fact that the FIGHTING 69th has affiliated with the Youth Department now makes it possible for those who make the Novena and receive Holy Communion on July 9 to gain a plenary indulgence.

Perhaps this would be as good a time as any to pause and briefly assess the progress of this devotion in the United States since the canonization of St. Mary Goretti on June 24 of the Holy Year, 1950. Of course, it must be remembered that we are looking at the history of this progress principally from the point of view of OUR SUNDAY VISITOR's promotion of the Cause of St. Mary Goretti. But because OUR SUNDAY VISITOR is read so widely by our nation's Catholic youth and also because it is standard reading in countless classrooms, our knowledge of the rise of this devotion should be a fair estimate of the subject.

FIRST of all, when we think of devotion to St. Mary Goretti we think of Archbishop Noll, founding editor of OUR SUNDAY VISITOR. When the suggestion—even before the canonization—came from many quarters that St. Mary Goretti be adopted as patroness of the FIGHTING 69th, we went to him with it. He listened carefully and then staggered us with the simple statement, "I think you should go to Rome for the canonization and tell the Holy Father what you would like to do. Please give His Holiness my regards." That was all there was to it.

Four weeks later armed with a spiritual bouquet from 90,000 FIGHTING 69th Campaigners to be presented to the Holy Father we were on a TWA Constellation winging our way over the Atlantic. Things worked out. We attended the canonization. We were given an audience with Pope Plus XII—a never to be forgotten visit. We told him of our purpose and that American Catholic youth were eager to take St. Mary Goretti unto themselves.

His Holiness smiled and said, "Ah! You Americans are the first in all the world to receive her. I bless you many times!"

And we have been blessed many times. American Catholic youth have been blessed many times. With the solicitous approval of Archbishop Noll, OUR SUNDAY VISITOR warmed to the challenge. We took it as a personal command to let our readers and all other American Catholics know about St. Mary Goretti. Line after line, column after column, page after page through the years have chronicled the life of this little saint. All this has had its effect.

The 6th anniversary of the canonization of St. Mary Goretti occurred last week on June 24. In these last 6 years we have seen youth after youth turn to St. Mary Goretti. In the beginning some thought that she would be popular with only girls—and little girls at that. It did not seem likely that she would "catch on" with boys and young men. But those who felt this way forgot for the moment that we had here a saint, a work of God's Providence. St. Mary Goretti caught on with girls to be sure. But she caught on with boys and men too. Our files are literally stuffed with letters from teenaged boys, and from men in the Armed Forces. One refrain runs through all of these letters. "St. Mary Goretti has taught me a new respect for women!"

And when you read the circumstances of the life and the death of St. Mary Goretti you will know immediately what these young men are talking about. The circumstances surrounding the death of this pure

and innocent little maiden are an open example of what unbridled passion can eventually lead to.

HER influence has also taken another unexpected turn. It now has reached into the prisons and reformatories of the land. Many inmates as well as prison chaplains have written to tell us that these men have taken a new hold on life after reading about and praying to St. Mary Goretti. The answer is simple. What St. Mary Goretti could do for another "jailbird" (in their own words) she could do for them. These men are powerfully attracted to the case of Alessandro, murderer of Mary Goretti. As you know, the little saint appeared to her murderer while he was in prison paying for his crime. Within hours after this apparition Alessandro experienced a complete change of heart. Once sullen and unrepentant he grew humble. He returned to the Sacraments. He offered the remainder of his life in reparation for his crime. In short, he achieved through the help of the girl he murdered, a perfect adjustment to prison life. We have in our files countless letters which show she has done the same thing for many men in our nation's prisons today.

This is to say nothing of the thousands of parents who have turned to this little Saint today. The times are bad. Let us not engage in any silly quibbling about whether things are morally worse with this generation than with the generations of yester-year. This is why so many parents are anxious to secure, as far as possible, the moral welfare of their children. For them, St. Mary Goretti has loomed large on the horizon. She is the direct antithesis of the times. She has a natural appeal for youth and children. Again, our files present heartwarming proof of the gratitude of many parents who have been successful in instilling devotion to St. Mary Goretti in the lives of their youngsters.

This is but a brief rundown of the progress of devotion to St. Mary Goretti in the United States since the day of her canonization six years ago. We hope it will inspire still others to flock to the standards of this modern "patroness of youth and Martyr to Purity."

ONE closing thought: The other day we had the opportunity of visiting Archbishop Noll, who as you know has been forced to retire from active work due to a crippling stroke. He has been asked in the course of Divine Providence to carry a great cross of suffering. We reminded him of the coming Novena to the little saint for whom he has done so much. He told us that he would offer his sufferings as his contribution to the Novena. He then asked to have the FIGHTING 69th pin fixed in a position so he could see it, thus reminding him daily of his promise.

In turn we ask all who make the Novena to offer some part of it in order that the Archbishop might find Divine strength and consolation in his own sufferings.

300 Catechumens

KOSAN, Korea, a town of 3,000 people, got its first Catholic last year when one of the townsmen married a non-resident. In the fall, 300 were under instruction. Another group of 300 began studying before Christmas. There still were only two Catholics in Kosan—the Korean girl who brought the Faith there in the first instance and the catechist.

"I can't explain it except as a wave of grace," said Columban Father Patrick J. MacGlinchey, pastor of the two-year-old parish of Hallim. "Kosan isn't an isolated case, however. Several other towns and villages have asked for catechists. Unfortunately, I have none to send. Between the central mission at Hallim and this new development, we are already swamped with prospective converts. I could use 50 additional catechists tomorrow."

Hallim, the third parish on Cheju Island (off the southwest coast of Korea), was opened in April, 1954. Its first church was built with lumber salvaged by pagans from an American freighter wrecked on the nearby coast. The hard work resulted in so much goodwill that 110 became Catholics.

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OUR SUNDAY VISITOR 9

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July 1, 1956

Movie Guide

Motion pictures reviewed and classified by the
National Council of the Legion of Decency

A-1

UNOBJECTIONABLE FOR GENERAL PATRONAGE

Alexander the Great
Animal World, The
At Gun Point
Atomic Man: The
Away All Boats
Ballet of Romeo
and Juliet, The
Battle of Gettysburg,
The
Rattle Stations
Bengali
Benny Goodman Story, The
Blackjack Ketchum,
Desperado
Bobby Ware Is Missing
Cattle Queen of Montana
Comanche
Come Next Spring
Court Jester, The
Court Martial of Billy
Mitchell, The
Cross Channel
Dig That Uranium
Earth vs. The Flying Saucers

Eddy Duchin Story, The
First Texan, The
Forever Darling
Fury at Gunsight Pass
Ghost Town
Glory
Goodbye My Lady
Good Morning, Miss Dove
Heidi and Peter
Hidden Guns
Invaders From Mars
Jaguar
Kettles in the Ozarks, The
King of the Coral Sea
Lady and the Tramp
Lay That Rifle Down
Lease of Life
Leather Saint, The
Littlest Outlaw, The
Long Gray Line, The
Lone Ranger, The
Lord of the Jungle
Man Who Knew Too Much,
The
Man Who Never Was, The
Match Making Marshal
Maverick Queen, The
Naked Sea, The
Never Say Goodbye
On the Threshold of Space
Outlaw Station, The
Outside the Law

A-2

UNOBJECTIONABLE FOR ADULTS

All That Heaven Allows
Alone on the Streets
Ambassador's Daughter
Anything Goes
Backlash
Bowhane Junction
Bold and the Brave, The
Bottom of the Bottle, The
Brain Machine
Broken Star, The
Carousel
Catered Affair, The
Cockleshell Heroes, The
Congo Crossing
Crashing Las Vegas
Creature Walks Among
Us, The
Creeping Unknown
Crime Against Joe
Crime in the Streets
Crooked Web, The
Crowded Paradise
Day of Fury, A
Deadliest Sin, The
Diana
Edge of Hell
Emergency Hospital
Evil Forest, The
Fighting Chance
Forbidden Planet
Foreign Intrigue
Gaby

Gamma People, The
Godzilla, King of
the Monsters
Harder They Fall, The
Helen of Troy
Hell on Frisco Bay
Hell's Horizon
Hold Back Tomorrow
I Died a Thousand Times
I'll Cry Tomorrow
Illegal
Inside Detroit
Invitation to the Dance
Jail Busters
Johnny Concho
Jubal
Kid For Two Farthings
Killer Is Loose, The
Kismet
Lady Godiva
Ladykillers, The
Last Frontier, The
Last Ten Days, The
Lovers and Lollipops
Madame Butterfly
Magic Fire
Man Alone, A
Man in the Gray
Flannel Suit, The
Man With the Gun
Marty
Masacre
Mau Mau
Miracle in the Rain
Mohawk
Murder on Approval
Naked Hills
Narcotic Squad
Night My Number Came
Up, The
Invasion of The Body
Snatchers
Jedda
Joe Macbeth
Kentuckian, The
Killer's Kiss
Killing, The
Kiss Before Dying, A
Kiss Me Deadly
Las Vegas Shakedown
Last Hunt, The
Lawless Street, A
Lieutenant Wore Skirts, The
Love Is a Many-Splendored
Thing
Love Me or Leave Me
Lover Boy
Maddalena
Magnificent Matador
Mambo
Manfish
Man Who Loved Redheads
Man With the Golden
Arm, The
Meet Me in Las Vegas
Mister Roberts
My Seven Little Sins
My Sister Eileen
Naked Amazon
Naked Dawn, The
Night Holds Terror, The
Nightmare
Night of the Hunter
No Man's Woman
Not As A Stranger
Oklahoma
Other Woman, The
Outlaw Girl
Paris Follies of 1956
Pete Kelly's Blues
Phenix City Story, The
Picnic
Please Murder Me
Prize of Gold
Proud and The Beautiful

B

OBJECTIONABLE IN PART

Ain't Misbehavin'
Artists and Models
Autumn Leaves
Battle Cry
Betrayed Woman
Big Knife, The
Big Night, The
Birds and the Bees, The
Blackboard Jungle
Cash on Delivery
Come On, The
Conqueror, The
Danger Zone
D-Day, The Sixth of June
Deep Blue Sea, The
Diabolique
Doctor at Sea
Edge of Fury, The
Female on the Beach
Finger Man
Flame of the Islands
Fort Yuma
Frisky
Girl Rush, The
Girls in the Night
Great Day in the Morning
Guys and Dolls
Hell's Half Acre
Hilda Crane
Hoodlum, The
Hot Blood
Houston Story, The
How to Be Very Very
Popular
Indestructible Man, The
Indian Fighter, The

Queen Bee
Revolt of Mamie Stover,
The
Riviera
Robbers Roost
Rogue Cop
Rose Tattoo
Royal Bed, The
Run for Cover
Running Wild
Sea Chase
Second Greatest Sex, The
Seven Year Itch
Shack Out on 101
Sheep Has Five Legs, The
Shotgun
Slave, The
Slightly Scarlet
Soldier of Fortune
Summertime
Toll Men, The
Teen-og Crime Wave
Tender Trap, The
Tennessee's Partner
They Were So Young
And So In Danger
This Man Is Dangerous
Three Bad Sisters
Thunderstorm
Too Bad She's Bad
Top of the World
Trapeze
Trouble with Harry, The
Umberto D
Unnatural
Untamed
View from Pompey's
Head, The
Violent Saturday
Volcano
Wages of Fear
Wayward Wife
While the City Sleeps
Woman's Face
You Know What Sailors Are

SEPARATELY CLASSIFIED

MARTIN LUTHER—Observation: This picture offers a sympathetic and approving representation of the life and times of Martin Luther, the 16th century figure of religious controversy. It contains theological historical references and interpretations which are unacceptable to Catholics.

C

CONDEMNED

Adorable Creatures
Bad, The
Behind Closed Shutters
Blue Angel, The
Cesar
Dedee
Desperate Woman, The
Devil in the Flesh
Devil's Sleep
Ecstasy
French Line, The
French Scandal, A
Game of Love
Garden of Eden
Germany Year Zero
Gigi (French)
Girls Marked Danger
Hoboes in Paradise
House Next Door, The

Husband For Anna
I Am a Camera
Illicit Interlude
Jungle Stampede
Just A Big Simple Girl
Karamola
La Ronda
Latuko
Le Plaisir
Letters from My Windmill
Lovers of Verona, The
Lover's Return
Mademoiselle Gobelet
Manon
Marie du Port
Miss Julie
Moan and Dad
Moon Is Blue, The
My Life (formerly Ecstasy)
On Amelia
One Summer of Happiness
Paris Nights
Raven, The
Rififi
Rosanna
Savage Triangle
Scandals of Clochemerle
Scarred
Sensuality
Seven Deadly Sins, The
She Shoulda Said No
Sinner, The
Sins of the Borgias
Sins of the Fathers, The
Skid Row
Son of Sinbad
Story of Bob and Sally, The
Street Corner
Strollers, The
Three Forbidden Stories
Thrill That Kills, The
Times Gone By
Violated
Ways of Love
We Want a Child
Wench, The
When Love Calls
Women Without Names
Young and the
Damned, The

A Guide to Family Entertainment

Looking and Listening

JOHN E. FITZGERALD

Tour Time

WITH The Seven Wonders of the World comes the third—and perhaps even the last—of the Cinerama world-tour pictures. I say the last because I feel they're running out of things to show. Maybe much more screen material is in the offing. I hope so. But the limitations of this gimmick are becoming more and more obvious. Like the many thousands who have crowded its boxoffices in the few key cities



John Fitzgerald

where it has enjoyed phenomenal success, I like it. It's fun to become part of the picture and to be transported to foreign lands and wondrous places, but how long can it last? It would take a brilliant producer with a Ft. Knox-size budget to do a full length story in Cinerama. And what about close-ups? The story would have to be of the magnitude of War and Peace or The Ten Commandments (both coming soon from Paramount) to approach filling the huge curved screen with its three overlapping (sometimes too obviously) images. Where does Cinerama go from here? I dunno.

I do know that much of what Cinerama has offered has been beautifully done; and thoroughly intriguing. The Seven Wonders of the World has the usual weaknesses of the first two (dull dialogue, poor acting, weak narration and uneven emphasis) but has much to recommend it in sheer eye-appeal. Many sections seem slap-dashed together from left-over footage and bear little relation to the central idea of presenting you with certain world wonders and letting you choose the Seven Wonders of the modern world. But many scenes are truly excellent: skimming down the East River watching the Manhattan skyline; flying down to and over Rio; aerial shots of desolate wastelands; hallowed Biblical scenes of the Holy Land; peeking into the crater of a live volcano; Africa and many other stunning sights ranging from waterfalls to the giant Watutsi Tribe of the Belgian Congo.

The shots of Pope Pius XII are exceptional and merit a special mention. Never has the screen shown the majesty and glory of the Church so effectively. The cameras have truly captured some of the immense dignity and simplicity-amidst-pageantry that the Holy Father possesses in his role of Christ's Vicar on earth.

Despite its technical flaws and choppy continuity, Cinerama has much in its favor. But it's still a gimmick, and one can't help wondering "What Next?"

Meanwhile, let's continue the tour.

Mexico

In SERENADE (Warner Bros.), Mario Lanza leaves his vineyards at the encouragement of lovely tomato Joan Fontaine. Encouraged in more ways than one by the member of Femme Fatale Union Local No. 301, his hopes for an operatic career soar. But Joan skips off with a sculptor on the eve of Mario's debut. Psychologically upset, he returns to the vino vats, this time as a consumer, rather than a producer. Things improve when, in old Mexico, he is picked up, wrung out and renovated by Senorita Sarita Montell. To her he croons the "Ave Maria" accompanied by the ever-present full-time organist found in all movie Catholic churches. The story, like the dialogue, is dated. But Lanza's voice is the same as ever. It's easy looking and listening but only so-so entertainment.

Europe

THE SWAN (M.G.M.) is a smooth period piece with the beauty and delicacy of dresden china. The laughs are gentle and the pace as easy-flowing as the swan that glides across the backyard lake of the would-be princess (Grace Kelly). To gain the interest of the visiting prince (Alec Guinness) she begins a flirtation with tutor Louis Jourdan. A relaxing comedy-drama of days-that-never-were. Quietly delightful.

United States

THE HARDER THEY FALL (Columbia) is a first-rate film that uppercuts the flesh-peddlers corrupting the boxing game. No punches are pulled in making this ver-

sion of Budd Schulberg's book an adventure in realism. The story is of an unemployed writer (Humphrey Bogart) who accepts the job of publicizing a giant South American as the greatest fighter since Joshua fit de battle of Jericho. A series of crooked fights set things up for gambling syndicate manager Rod Steiger to make a killing on his glass-jawed fighter's massacre. Bogart's conscience intervenes. This has the impact of a good right jab and is strictly a main event film.

Asia

ALEXANDER THE GREAT (United Artists) is big. It's truly eye-filling spectacle-as-it-should-be-done. And, wondrous to say, it's quite authentic—there is a minimum of the pagan picnic scenes where soldier laddies carry off Christian lassies. While the story has scope, it also has weakness. The acting and characters are good, but a bit unreal and the picture is more worthy than winning.

India

BOWHANE JUNCTION (M.G.M.) according to a squishy radio ad, is "an impassioned story of an exotic golden-skinned half-caste . . ." In other words, it's Ava Gardner. She's a chi-chi—half Indian, half English. Ava is sought after by an Indian, a fellow half-caste and a British officer (Stewart Granger). In struggling to find her identity and responsibility to present-day India, she runs into a Taj Mahal full of trouble. But this adds up to a darn good adventure film. The political tumult and mob scenes are exceptionally well done and the film becomes a thoroughly exciting action-romance set against authentic backgrounds for good entertainment.

The Mountains

THE KETTLES IN THE OZARKS (Universal-International). It's almost heresy for critics to enjoy the Kettle Family films. They're just not Art. But they are Entertainment—even if a bit batty. While they're silly, they're quite chucklesome at times, if you're not expecting too much. Here Ma and the brood visit country cousin Arthur Hunnicutt and attempt to strike up a match between him and Una Merkel. When the moonshiners come over the mountain, Ma takes care of them, too. A well cooked vegetable as a secondary feature can enhance a meal's main course. And if the vegetable happens to be corn—providing it's cooked right—so what?

England

TOUCH AND GO (Universal-International). This little comedy is about a British family about to move to Australia. Husband Jack Hawkins has such difficulties preparing to depart that they decide not to go—something you guessed would happen. There are many cute touches and all performances are credible and even charming. But too often, the humor just isn't sharp enough to keep it from being really tedious.

Africa

STORM OVER THE NILE (Columbia). This is a remake of the late Alexander Korda's classic adventure Four Feathers. In fact, you might say this is Four Feathers. The movie uses an enormous amount of the original footage blown up to CinemaScope dimensions. These action scenes—of the Egyptian Sudan, dervishes and fuzzy-wuzzies in camp and in battle with helmeted British troops—are some of the most fascinating ever made. Anthony Steel plays the lead. Laurence Harvey plays the role created by Sir Ralph Richardson, and James Robertson Justice replaces the late Sir C. Aubrey Smith.

Steel has received four white feathers—as a symbol of cowardice—from his three service companions and fiancée. They misunderstood the reason for his resignation from his commission on the eve of his unit's departure to aid Field Marshall Kitchener's troops take Kharatoum in the Sudan. Resolving to earn their respect, he disguises himself as a mute native and spies on the tribesmen from their own camp. He earns the right to return the feathers by saving their lives during several dangerous situations. If you can forget the fact that the best parts of the picture are the spectacular scenes from the original production, you can definitely have a great time watching as rip-roaring an adventure as ever was filmed.

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—MISCELLANEOUS—

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Charlie Callahan's Sportscasting

The Man From Commerce, Okla.

THE entire American League, in baseball, should stand in a moment of respect, not necessarily silent, to a guy from Commerce, Okla. I believe that is his home town. The young gentleman in question is Mickey Mantle.

A week ago, in making my fan-like and not-too-brilliant All Star game selections (and I still like Willie Miranda at short, if the Americans want to win), I stressed the point that there were not many standout ball players any more. Mantle, Berra, Campanella, Williams, Musial... (Feller still has the famed reputation, but he never pitches)... all right... Snider, Mays, and Robin Roberts of last year... how many more can you include? One or two, perhaps, but surely not many more.

How would you define the standout ball-player, the type I'm talking about... well, does he have the fame and the ability that you would say to your 12-year old: "Son, let's go see Ted Williams (or Stan Musial, etc.), next Thursday." A type of player, who is good enough, so that when your son grows up, he can say to his boy: "Son, let me tell you about Ted Williams."

Think I'm kidding? Ask any 40-45 year old fan of the players he saw. He won't have to check any record book to rattle off... Speaker, Johnson, Ruffing, Dickey, Foxx, Cronin, Simmons, Grove, Cochrane, Martin, Traynor, Gehring, Heilmann, Cuyler, Gomez, Frisch, Hornsby, the Waners, Hartnett, Wilson, DiMaggio... the list is stretched a bit on eras... and some have been omitted... particularly Ruth, Cobb and Gehrig, because it wouldn't be fair to use them for comparative purposes.

THIS is the era of platooning. The right-handed batter must not be allowed to face a left-handed pitcher. If a pitcher goes along well for four innings, and then gives up two hits in a row, mercy, mercy, we must get him out of there. The general managers with their trading, and the managers with their platooning strategy are getting the publicity today. Maybe it's good. But I don't think folks buy tickets to watch famous managers and general managers at work.

As I said a little ways back. Give thanks for the likes of Mickey Mantle. I look forward to seeing him next week, when he's in my territory. And if he's still going hot, a few years hence, he's the guy I want little Mike to see.

As a final parting shot against too much platooning: did you ever allow that maybe Mantle might not be baseball's number one attraction today were it not for an attribute that even a platooning manager cannot circumvent? He's a switch hitter, and therefore is allowed to bat against all pitchers.

IT IS wrong to be unfair to the workingman. Therefore, the calendar-makers should be investigated. Imagine, July 4th, coming on a Wednesday! There are weekends, and long weekends, but what business concern can dismiss its employees on Tuesday night, and say come back next Monday? Holidays should never fall on Wednesdays. And, as long as I'm on the subject, I might as well point out that this was also the year that the 30th of May came on a Wednesday.

One thing, those calendar-makers are never going to prevent Labor Day and Thanksgiving from being made into "long weekends."

What brought this up? Well, my wife said, a few days back: "Let us do something on Fourth of July weekend." And of course I replied: "What Fourth of July weekend? Look at the calendar. It comes on Wednesday. Furthermore, I'm going to watch the baseball game on TV." (The latter was a brave statement. After 10 years of marriage, whom am I kidding? We'll be out for a drive. It would make too much sense. Just to sit and sun in the back yard. Oh well, you can always get the ball game on the car radio.)

WE JUST got through moving. Did I help? Yup! Hired two young husky college boys to follow my wife's directions. Also paid for the painter who went in in advance and painted the inside walls. The place had just been painted, inside, that is, within the past year. But did that coincide with my wife's color schemes? Silly question. Also paid for the mover who transported the big stuff. Why did I hire the two husky young college boys? Well, what do you think would have happened, when, for about the third time, my wife had said to me: "I've changed my mind. I think the sofa should be back on this side of the room." Another silly question. So, after hiring the boys, paying for this and that, and giving up the family vehicle for a couple of days... I just moved out. It was a painless moving, if you subtract subjects so sordid as to be classified in the financial column.

Why did we move? "Bigger house, more room," is what my wife would say. But I had another reason. My favorite athlete moved. My favorite athlete of the last two years, in case you've forgotten, had been the guy next door. He owned a power-mower. And everytime he cut his grass, he'd cut ours. Of course, I'd get his little boy a baseball signed by Mickey Mantle or Stan Musial, etc. What he didn't know was I'd have made an honest try to allow his boy to play left halfback for Notre Dame, just as long as he kept cutting the grass.

MOST CHASTE SPOUSE

St. Joseph was a Workman and a family man. He had to provide for the Holy Family, for Mother Mary and the Child Jesus. Now, after nineteen hundred years, we must provide, in that same Holy Land area for Jesus, Mary and Joseph. A new Church has to be built in Amman, capital of Jordan. This home for Jesus and Mary will be dedicated to St. Joseph, Foster Father and Workman. It will cost the Holy Father \$10,000. This is a huge sum and we need your powerful help very much. Not only must we build this Church, we must furnish it as well. The poor people of this area have nothing. They are bewildered refugees, driven from their homes as a result of the present Middle East crisis. Please give them the consolation of Our Blessed Lord's Eucharistic presence. "Come to me all you who labor and are heavily burdened and I shall refresh you." This appeal is most urgent, so please make a sacrifice. NOTHING IS TOO SMALL. Joseph "May those that are in woe, Freed from Sorrow, Joyous go."

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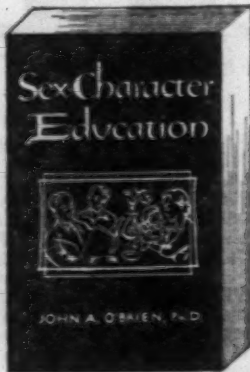
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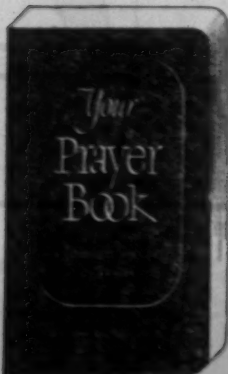
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Our Sunday Visitor Huntington, Indiana

Novel or Clinical Report?

Balancing the Books

RT. REV. MSGR. JOHN S. KENNEDY

SUPERLATIVES from English and Canadian reviews waft in a first novel, *The Lonely Passion of Judith Hearne* by Brian Moore (Atlantic-Little, Brown, \$3.50). They seem to be largely deserved until one gets to the main stages of the book. By then it is clear that the central character is mentally ill. That circumstance renders the story a case history rather than a work of art, a clinical report rather than a compelling work of fiction.



Msgr. Kennedy

Judith Hearne, a mining, unattractive spinster in her forties, lives in a shabby Belfast rooming house. Only lately has she been freed from the tyranny of a dragon of an aunt who, in her final years, was mad.

Eking out her minute annuity by giving piano lessons and teaching embroidery, Judith tries to keep up an appearance of gentility. She also keeps up a number of illusions: such as that she has friends who dote on her, and that any day now she is going to make a good marriage.

The landlady's brother, James Madden, shows an interest in her, and this she takes to mean that he finds her beautiful and cultured and wants to marry her. In fact, supposing that she has a bit of money, he is aiming at getting her to invest in his business.

Madden, not mentally unbalanced, is a more pathetic figure than Judith. He has spent decades in New York, where he worked as a hotel doorman. His wife's death left him the task of bringing up their daughter unaided. He lavished everything on the girl. She made a financially good marriage, but then she and her husband wanted the crude Madden out of the way. A settlement after an accident enabled him to return to Ireland, where he planned to settle down in comfort. But the returned native found only frustration.

Forced to recognize the reality of Madden's attitude toward her, Judith gets wildly drunk, and all her pretensions are torn away. Frantic, she smashes down all the fictions which have constituted her relationships to the world beyond herself. She is utterly alone.

Her last stay is her religion. She tries to pour out her agony to a priest in the confessional. He is preoccupied and answers her in generalities. She then tries to talk with him in the rectory, but again is turned aside with clichés.

There follows what is plainly meant to be electrifying climax. No longer believing unless some sign is given her in her extreme distress, Judith goes into the church and, raving as she approaches the altar, claws at the tabernacle in an attempt to see whether God is really there.

She is taken off to a hospital and, as the book ends, has quieted down and fatalistically confronts the resumption of her dreary and pointless existence. Her faith is gone.

Mr. Moore has drawn a gallery of unpleasant, abrasive characters to surround Judith Hearne. He is unsparing in reporting their talk, some of it filthy, and their actions, some of them swinish.

The predicament of the figure they circle is harrowing. But when one perceives that she is deranged, though her suffering is real, its significance is more medical than moral. A novel dealing with a psychiatric condition which can be handled only by a psychiatric treatment, inevitably lacks the universality and human impact of a work of art. The one particular which is both stinging and pathetic is the fact that nobody cares about Judith in her plight and knows what should be done.

DOWN WITH BRIDEY

VERY imposing is the title *A Scientific Report on "The Search for Bridey Murphy"* edited by Milton V. Kline, Ph.D. (Julian Press, \$3.50). Somewhat less impressive, all in all, are the contents of this symposium by a group of doctors (of medicine, of philosophy)

who are specialists in hypnosis.

Each in turn has a go at Morey Bernstein's sensational popular book. And among them they divest it of every shred of respectability. But the trouble is that their joint endeavor is not orderly and cumulative. Every contributor begins wherever he or she likes, and several cover ground already vigorously worked over. It would have been far better had their been closer control in the planning of the several papers and much more careful coordination.

Bernstein's book is indicted for "pseudoscientific format, sweeping statements, disregard for scientific facts, and fantastic conclusions." It is shown that he has made no "discoveries," that fantasies of reincarnation far more striking than that of his subject have occurred and been easily accounted for or shown up as fakery, that what he says is full of holes and rank with nonsense.

Practically every contributor has something to say of the dangers posed by hypnosis in the hands of the irresponsible. Suicides in the wake of the Bernstein book are instanced. Evidence of psychosis following amateur hypnotism is adduced. Egregiously absurd in itself, the Bernstein book is, in the view of the contributors, likely to have an appalling effect.

But not every page of this collection of essays is given to the notorious Bridey. The authors seize the occasion to argue the merits of hypnosis in medicine and dentistry. They discuss its employment in psychiatry, in connection with child birth and anesthesiology, etc. While they stop short of representing it as a panacea, they take a far less critical view than many an experienced expert does.

Also, there is a strong strain of materialism and the smugly anti-supernatural running through their pronouncements. Repeatedly insistent on their being scientists, they are anything but scientific in what they say of the soul and religion. The biggest, though not the only, whoppers in this respect occur in Margaretta K. Bower's piece "Understanding the Relationship Between the Hypnotist and His Subject."

Dr. Bowers writes, "It was not until the church lost ground after the reformation and counterreformation that hypnosis could be used by physicians in Western Europe. Until then, hypnosis was the sacrosanct property of the church, which knew a great deal about its use. Indeed, at Lourdes excellent results are still being obtained by the strong, repetitious suggestion of faith and belief."

Talk about Bernstein's sweeping statements, disregard for scientific facts, and fantastic conclusions! Dr. Bowers beats him at his own game. She makes preposterous allegations and takes not the slightest notice of the lengthy, rigorous scrutiny of supposed cures at Lourdes which scientifically rules out the very factor which she assumes to be determinative.

COMPANY OF SAINTS

A HANDSOME four-volume edition of *Butler's Lives of the Saints*, edited, revised and supplemented by Herbert Thurston, S.J., and Donald Attwater, has recently been published (Kenedy, \$35).

Its 2,824 pages contain 2,565 entries. The number of entries exceeds by more than a thousand that in Alban Butler's original work. Mr. Attwater, who assisted Father Thurston in the 1926-1938 revision of Butler, has now done a further job of revision.

This last eliminates some entries and matter, and adds fresh names and data in an attempt to keep up to date as more canonizations take place and new feasts are appointed. The attempt is necessarily not entirely successful, as witness the completion of the present text before the announcement of the feast of St. Joseph the Worker on May 1.

Thus a classic has been amended without divagation from its principles, spirit, purpose. It is critical and reasonably complete, doctrinally sound and edifying.

If \$35 seems a lot of money, even in these days of inflation, it should be remembered that a whole library, available nowhere else, is here contained in four short volumes. The work is unique, irreplaceable and invaluable.